

STATUS OF CHAINLESS NARRATIONS FOUND IN LATER NON-HADITHI SOURCES:

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بسم الله الرحمن الرحيم

All praise belongs to Allah who is the Creator of whole universe and He sustains it with His wisdom, knowledge and power. And Infinite Salutations and Blessings upon the Prophet and his Family.

In this short paper, I shall discuss the issue that chainless narrations which are quoted in later sources indeed carry the status of fabricated narrations.

Unfortunately, the attitude of people towards knowledge has changed in our times. We get offended if someone points out a mistake of our favourite teacher/Shaykh and regard it as disrespect to even have an iota of difference (of opinion) with our favourite scholars. But if we look at the Hadith tradition of 1400 years, we find several examples wherein scholars have criticized many other great scholars for relating fabricated narrations and they collected those fabricated narrations mentioned in their books to make people aware of all forgeries/fabrications.

Imam Zain-ud-din al-'Iraqi did *Takhrij* of narrations mentioned in 'ihya' of Imam al-Ghazali and he has pointed out several baseless and fabricated narrations from his work. Neither was he accused of insulting Ghazali nor did the status of Imam Ghazali decrease.

Imam Zain-ud-din al-'Iraqi also wrote a short book and collected those narrations of Musnad Imam Ahmad which, according to him, were fabricated. No one asked him, "Do you know more than Imam Ahmad?"

His student, Imam Ibn e Hajr 'Asqalani, refuted him on the same issue and wrote a book proving that there is no fabrication in Musnad Imam Ahmad. No one asked him, "Do you know more than your own teacher from whom you have learned Hadith?"

Imam Jalaluddin al-Suyuti collected a little more than one thousand narrations, which are fabricated, in his "Dhayl al-Mauduaat" and about 500 of those narrations are from Musnad al-Firdous. No one told Imam al-Suyuti, "You have insulted a great Muhaddith al-Daylami by mentioning a huge number of fabricated narrations from his book."

Imam al-Suyuti collected a huge number of narrations in his Jami al-Sagheer with the condition that he shall not mention any fabricated narrations in it. Nevertheless, he ended up including even some of those narrations which he himself had declared fabricated in his previously compiled works. Imam Ahmad al-Ghumari has collected a huge number of fabricated narrations from Jami al-Sagheer. No one commented, "How al-Suyuti can make mistakes especially when he has seen the Prophet (ﷺ) in state of wakefulness?"

Imam Abdul Hayy Lakhnawi, in few of his works, collected those narrations which are mentioned by Sufiya but they were fabricated or baseless. No one said to him, “You have insulted Sufis.”

Imam Ali Qari have mentioned those narrations which are fabricated and related by some Fuqaha. No one asked him, “Do you know more than Fuqaha”?

Allah has created none but only Prophets as innocent. In my view, the scholars who have related these fabricated narrations have not done so intentionally; rather they have narrated it unintentionally because whoever intentionally narrates a fabricated Hadith, hell fire awaits him as Prophet (Peace and Blessings be upon Him) said: And Prophet (ﷺ) neither lies nor does he make mistakes.

It was never the way of scholars of Hadith to remain silent if they saw mistakes in narrations of some teacher. Many of them have even criticized their fathers for being inaccurate in transmitting Hadith. Imam Jamal-ud-din al-Qasmi beautifully puts:

ليس كلمة أضر بالعلم من قولهم: ما ترك الأول شيئاً

“Nothing has caused more harm to knowledge than the saying “Our predecessors (Earlier scholars) have not left anything (of knowledge for us to uncover)”.”

الكتاب: قواعد التحديث من فنون مصطلح الحديث

المؤلف: محمد جمال الدين بن محمد سعيد بن قاسم الحلاق القاسمي (المتوفى: 1332هـ)

Imam Hakim narrates from his chain in *al-Madkhal*:

عَنْ أَبِي بَكْرٍ بْنِ خَلَادٍ قَالَ قُلْتُ لِيَحْيَى ابْنِ سَعِيدٍ أَمَا تَخْشَى أَنْ يَكُونَ هَؤُلَاءِ الَّذِينَ تَذْكُرُ حَدِيثَهُمْ خَصْمَاءَكَ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ فَقَالَ لِأَنْ يَكُونَ هَؤُلَاءِ خَصْمَائِي أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ خَصْمِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَمْ حَدِّثْ عَنِي حَدِيثًا تَرَى أَنَّهُ كَذِبٌ.

Imam Abu Bakr Khalad narrates: I said to Yahya bin Saeed: “Wouldn’t those people stand against you in front of Allah on the Day of Judgment if you reject their Ahadith?” He replied, “Those people standing against me is much preferable to me than Prophet (ﷺ) standing against me and saying “Why did you narrate that Hadith attributed to me which according to you was fabricated?”

الكتاب: المدخل إلى الصحيح

المؤلف: أبو عبد الله الحاكم محمد بن عبد الله بن محمد بن حمدويه (المتوفى: 405هـ)

Imam al-Jorqani narrates from his chain the quote of Imam Shafi'i :

إِذَا عَلِمَ الرَّجُلُ مِنْ مُحَدِّثِ الْكَذِبِ لَمْ يَسْعُهُ السُّكُوتُ عَلَيْهِ وَلَا يَكُونُ ذَلِكَ غِيْبَةً

"It does not befit a person to remain silent when he knows that so and so Hadith is a lie (attributed to Prophet ﷺ) and (to comment on it) is not slandering."

الكتاب: الأباطيل والمناكير والصحاح والمشاهير

المؤلف: الحسين بن إبراهيم بن الحسين بن جعفر، أبو عبد الله الهمداني الجورقاني (المتوفى: 543هـ)

"Adab" in knowledge does not mean one must remain silent even if one finds something wrong but "Adab" of knowledge is to discuss it academically. For few people, Adab is "remaining silent on all mistakes of their teachers and Shuyukh"; this notion of Adab has no basis in our tradition.

Here, I shall mention an example of Imam Tajuddin Al-Subki who writes about Imam *al-Dhahabi*:

هَذَا شَيْخُنَا الدَّهَبِيُّ لَهُ عِلْمٌ وَدِيَانَةٌ وَعِنْدَهُ عَلَى أَهْلِ السُّنَّةِ تَحَامُلٌ مَفْرُطٌ فَلَا يَجُوزُ أَنْ يَعْتَمِدَ عَلَيْهِ وَهُوَ شَيْخُنَا
وَمَعْلَمُنَا غَيْرَ أَنْ الْحَقَّ أَحَقُّ بِالِاتِّبَاعِ

"He is our Shaykh, he possesses great knowledge but at times he becomes extreme towards Ahlus Sunnah (*Asha'aris*). Although he is our teacher, it is advised to not to follow him in this issue because *Haqq* is to adhere to *Haqq*."

الكتاب: طبقات الشافعية الكبرى

المؤلف: تاج الدين عبد الوهاب بن تقي الدين السبكي (المتوفى: 771هـ)

و

الكتاب: الرفع والتكميل في الجرح والتعديل

المؤلف: محمد عبد الحي بن محمد عبد الحليم الأنصاري اللكنوي الهندي، أبو الحسنات (المتوفى: 1304هـ)

Following their footsteps, I will also say that: I respect all the Shuyukh and teachers. However, when it comes to Hadith, I am not loyal to any school of thought, sect, shaykh, organization or Fiqhi Madhab. My loyalty lies with Hadith only. Therefore, if anything attributed to Prophet (Peace and blessings be upon him) is True, I will say it is the Truth. But if it is proven to be a lie according to principles of Hadith, I will openly declare it as a lie.

In my previous paper, I have clarified that no scholar among *Muhadditheen* has ever said that we can accept a chainless narration. Acceptance of a chainless narration is something that cannot be proven from the Books of *Usool-ul-Hadith*. On the contrary, Muhadditheen have criticized and labeled chainless narrations as forgery.

It is important to understand that technically speaking,
Hadith = Chain of Narration + Text of Narration

If the same text has two different chains, technically, they are said to be two different narrations. Shaykh G.F Haddad explains it as: ***“As for a chainless Hadith we cannot say ‘Ruwiya’ (it is narrated) and not even ‘warada’ because it’s riwaya never took place to begin with, and its wurud likewise is nonexistent and a false claim. Moreover if someone knows a Hadith has no chain and still narrates it even with sigah al-Tamridh, he acquires the status of a Hadith forger.”***

Refutation of the idea that: if something is Good then it can be attributed to Prophet (ﷺ)

The biggest and most common mistake many people make is saying that if a narration has nothing against Quran and Sunnah, and the words are for *Targheeb* and *Tarheeb* then it is fine to attribute them to Prophet. This understanding is based upon the poor understanding of science of Hadith.

And Imam Ali Qari writes:

أَعْلَمُ أَنَّهُ قَدْ يَكُونُ الْحَدِيثُ مَوْضُوعًا بِحَسَبِ الْمَبْنَى وَإِنْ كَانَ صَحِيحًا مُطَابِقًا لِلْكِتَابِ وَالسُّنَّةِ بِحَسَبِ الْمَعْنَى

“Know that, a narration can be labeled as fabricated because of its foundation (i.e. chain) although its text might be valid due to its conformity with Quran and Sunnah in its meaning”

الكتاب: الأسرار المرفوعة في الأخبار الموضوعة المعروف بالموضوعات الكبرى

المؤلف: علي بن (سلطان) محمد، أبو الحسن نور الدين الملا الهروي القاري (المتوفى: 1014هـ)

Imam Ibn-e-Salah writes:

وَالْوَاضِعُونَ لِلْحَدِيثِ أَصْنَافٌ، وَأَعْظَمُهُمْ ضَرَرًا قَوْمٌ مِنَ الْمُنْسُوِينَ إِلَى الزُّهْدِ، وَضَعُوا الْحَدِيثَ احْتِسَابًا فِيمَا زَعَمُوا، فَتَقَبَّلَ النَّاسُ مَوْضُوعَاتِهِمْ ثِقَةً مِنْهُمْ بِهِمْ وَرَكُونًا إِلَيْهِمْ، ثُمَّ نَهَضَتْ جَهَابِدَةُ الْحَدِيثِ بِكَشْفِ غَوَارِهَا وَمَحْوِ عَارِهَا، وَالْحَمْدُ لِلَّهِ. وَفِيمَا رَوَيْنَا عَنِ الْإِمَامِ أَبِي بَكْرٍ السَّمْعَانِيِّ: أَنَّ بَعْضَ الْكَرَّامِيَّةِ ذَهَبَ إِلَى جَوَازِ وَضْعِ الْحَدِيثِ فِي بَابِ التَّرْغِيبِ وَالتَّرْهِيْبِ. ثُمَّ إِنَّ الْوَاضِعَ رَبَّمَا صَنَعَ كَلَامًا مِنْ عِنْدِ نَفْسِهِ فَرَوَاهُ، وَرَبَّمَا أَخَذَ كَلَامًا لِبَعْضِ الْحُكَمَاءِ أَوْ غَيْرِهِمْ، فَوَضَعَهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

“There are different types of forgers of Hadith. The greatest of them in terms of the harm they do are some of those considered to be ascetics who forge Hadith supporting their claims in expectation of a heavenly reward. The people accept their forgeries, putting their faith in these forgers and rely upon them. Later, the great critics of Hadith resolutely took on the task of exposing the defectiveness of these Hadith and obliterating their disgrace. One of the things we heard from Abu Bakr al-Sam'ani, (considered an authority on hadith), is that some of the Karramites (a sect) held the doctrine that it was permissible to forge Hadith for the sake of instilling virtue and inspiring fear.

The forger sometimes made up the remarks himself and related them [as a Hadith] and sometimes narrated the words of a wise man or someone else and falsely ascribed them to the Messenger of Allah (ﷺ).”

الكتاب: مقدمة ابن الصلاح

المؤلف: عثمان بن عبد الرحمن، أبو عمرو، تقي الدين المعروف بابن الصلاح (المتوفى: 643هـ)

Imam Jalaluddin al-Suyuti mentioned the comments of Imam al-Mizzi (the author of Tahzeeb al-Kamal) regarding the Nuskha al-Wad'aniyya (a book of narrations fabricated by Ibn-e-Wad'an) that:

وَإِنْ كَانَ الْكَلَامُ الَّذِي فِيهَا (كَلَامًا) حَسَنًا وَمَوَاعِظُهَا مَوَاعِظُ بَلِيغَةً، فَلَيْسَ لِأَحَدٍ أَنْ يَنْسِبَ حَرْفًا يَسْتَحْسِنُهُ مِنَ الْكَلَامِ إِلَى الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – وَإِنْ كَانَ ذَلِكَ الْكَلَامُ فِي نَفْسِهِ حَقًّا، فَإِنَّ كُلَّ مَا قَالَهُ الرَّسُولُ فَهُوَ حَقٌّ، وَلَيْسَ كُلُّ مَا هُوَ حَقٌّ قَالَهُ الرَّسُولُ

“Although it has good sayings, and sermons mentioned in it are eloquent, **it is not allowed for anyone to attribute a single word to Prophet (ﷺ) even if the words in itself are**

good. Because whatever Prophet (Peace and Blessings be upon him and his Family) said is truth (*Haq*), but not every Truth is said by Prophet (ﷺ)."

الكتاب: الزيادات على الموضوعات، ويسمى ذيل الآلي المصنوعة
المؤلف: جلال الدين عبد الرحمن بن أبي بكر السيوطي (المتوفى: 911 هـ)

Imam Abdul Hayy al-Lakhnawi writes:

أَنْ قَوْلَ الرَّسُولِ حَسَنٌ صَادِقٌ وَعَكْسُ الْكَلِمَةِ لَا يَصْدُقُ فَلَا يَصِحُّ كَوْنُ كُلِّ حَسَنٍ قَوْلَ الرَّسُولِ فَنَسَبَتْهُ إِلَيْهِ
كَذِبٌ

"It is true that every saying of Prophet (ﷺ) is beautiful but not vice-versa. It is incorrect that every good saying is the saying of Prophet. So attributing (every Good saying to Prophet) is also a lie."

الكتاب: الآثار المرفوعة في الأخبار الموضوعة
المؤلف: محمد عبد الحي بن محمد عبد الحليم الأنصاري اللكنوي الهندي، أبو الحسنات (المتوفى: 1304 هـ)

With this, it becomes quite clear that it is still a lie on Prophet (ﷺ) if someone attributes a Good word to Prophet which is not proven at all.

Refutation of the idea that: We can accept chainless narrations because not everything is documented:

The fact that not every single saying of the Prophet (Peace and blessings be upon him) was preserved by the early scholars in the comprehensively compiled books of Hadith can in no way be used as an excuse for accepting every other narration that comes up without any proper source or nonexistent chains. Allah has protected this religion for us; if something was not preserved and did not reach us, then it was never meant for us.

I shall mention several texts to elaborate this point. Imam Jalaluddin al-Suyuti writes:

إِذْ قَالَ الْحَافِظُ الْمُطَّلَعُ النَّاقِدُ فِي حَدِيثٍ: لَا أَعْرِفُهُ، اعْتَمِدَ ذَلِكَ فِي نَفْيِهِ، كَمَا ذَكَرَ شَيْخُ الْإِسْلَامِ

فَإِنْ قِيلَ: يُعَارِضُ هَذَا مَا حُكِيَ، عَنْ أَبِي حَازِمٍ: أَنَّهُ رَوَى حَدِيثًا بِحَضْرَةِ الزُّهْرِيِّ، فَأَنْكَرَهُ، وَقَالَ: لَا أَعْرِفُ هَذَا، فَقِيلَ لَهُ: أَحْفَظْتَ حَدِيثَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ كُلُّهُ؟ قَالَ: لَا، قَالَ: فَنَصَفْهُ، قَالَ: أَرْجُو، قَالَ: اجْعَلْ هَذَا مِنَ النِّصْفِ الَّذِي لَمْ تَعْرِفْهُ، هَذَا وَهُوَ الزُّهْرِيُّ، فَمَا ظَنُّكَ بغيرِهِ. وَقَرِيبٌ مِنْهُ مَا أَسْنَدَهُ ابْنُ النَّجَّارِ فِي "تَارِيخِهِ"، عَنْ ابْنِ أَبِي عَائِشَةَ، قَالَ: تَكَلَّمَ شَابٌّ يَوْمًا عِنْدَ الشَّعْبِيِّ، فَقَالَ الشَّعْبِيُّ: مَا سَمِعْنَا بِهِذَا، فَقَالَ الشَّابُّ: كُلُّ الْعِلْمِ سَمِعْتُ؟ قَالَ: لَا، قَالَ: فَشَطَرُهُ، قَالَ: لَا، قَالَ: فَاجْعَلْ هَذَا فِي الشَّطْرِ الَّذِي لَمْ تَسْمَعْهُ، فَأُلْجِمَ الشَّعْبِيُّ.

"When a Hafiz (of Hadith) says: ***"I do not know this narration (means it has no chain)"*** then we will rely on his rejection of this Hadith, as mentioned by Shaykh ul Islam (Ibn e Hajr Asqalani)."

Imam al-Suyuti further adds:

"If it is said that such an idea is against what is related from Abu Haazim that he narrated a narration to Imam al-Zuhri and Imam denied it and said: "I do not know this narration". He was asked: "Have you memorized all the narrations of Prophet (ﷺ)?" He answered, "No". "Then have you memorized half of them?". He replied, "I hope so." He said: "Then add this narration to the other half which you do not know." This is said about Al-Zuhri, what do you expect from others?

Another similar incident is mentioned by Ibn-e-Najjar in his 'Tarikh' from Ibn-e-Abi Ayesha that he said: One day someone narrated something to Imam al-Shu'bi. So Imam al-Shu'bi said: "We have never heard this before". The person said: "Have you heard everything (means every Hadith)? He said. "No, but half of it." The person said: "then add this to the other half which you have not heard"

Imam Jalaluddin al-Suyuti answers:

قُلْنَا: أُجِيبَ عَنْ ذَلِكَ: بِأَنَّهُ كَانَ قَبْلَ تَدْوِينِ الْأَخْبَارِ فِي الْكُتُبِ، فَكَانَ إِذْ ذَاكَ عِنْدَ بَعْضِ الرُّوَاةِ مَا لَيْسَ عِنْدَ الْخُفَّازِ، وَأَمَّا بَعْدَ التَّدْوِينِ وَالرُّجُوعِ إِلَى الْكُتُبِ الْمُصَنَّفَةِ، فَيَبْعُدُ عَدَمُ الْإِطْلَاعِ مِنَ الْحَافِظِ الْجَاهِلِ عَلَى مَا يُورِدُهُ غَيْرُهُ، فَالظَّاهِرُ عَدَمُهُ

"We answer this argument that this was possible before the narrations were documented in books. At that time, it was possible that some narrators had those narrations which other Huffaz of Hadith did not have. But since the books have now been compiled, we only

consult/refer the compiled sources on the issue. ***It is very unlikely that a Hafiz of Hadith is not aware of something which others are. So by apparent indications, we say that the Hadith does not even exists.***

الكتاب: تدريب الراوي في شرح تقريب النواوي

المؤلف: عبد الرحمن بن أبي بكر، جلال الدين السيوطي (المتوفى: 911هـ)

Imam Ibn-e-Salah quotes Imam *al-Bayhaqi*:

وَوَجْهُ ذَلِكَ بِأَنَّ الْأَحَادِيثَ الَّتِي قَدْ صَحَّتْ، أَوْ وَقَفَتْ بَيْنَ الصَّحَّةِ وَالسُّقْمِ قَدْ دُوِّتْ وَكُتِبَتْ فِي الْجَوَامِعِ الَّتِي جَمَعَهَا أئِمَّةُ الْحَدِيثِ، وَلَا يَجُوزُ أَنْ يَذْهَبَ شَيْءٌ مِنْهَا عَلَى جَمِيعِهِمْ، وَإِنْ جَازَ أَنْ يَذْهَبَ عَلَى بَعْضِهِمْ، لِضَمَانِ صَاحِبِ الشَّرِيعَةِ حِفْظَهَا. قَالَ: "فَمَنْ جَاءَ الْيَوْمَ بِحَدِيثٍ لَا يُوجَدُ عِنْدَ جَمِيعِهِمْ لَمْ يُقْبَلْ مِنْهُ."

"The hadiths which have been established as sound or fall between soundness and sickness have been recorded and written down in the comprehensive collections which the hadith experts compiled. It is not conceivable that any of these hadiths escaped the attention of all of these authorities put together — even if it is possible that SOME of these hadiths escaped the attention of SOME of the authorities — because of the guarantee of the Lawgiver that they will be preserved. So today when someone brings a Hadith unknown to all of these authorities, it may not be accepted from him."

الكتاب: مقدمة ابن الصلاح

المؤلف: عثمان بن عبد الرحمن، أبو عمرو، تقي الدين المعروف بابن الصلاح (المتوفى: 643هـ)

Imam Fakhr-ud-din al-Razi writes explicitly in *al-Mahsool*:

الرابع الخبر الذي يروي في وقت قد استقرت فيه الأخبار فإذا فتش عنه فلم يوجد في بطون الكتب ولا في صدور الرواة علم أنه لا أصل له وأما في عصر الصحابة حين لم تكن قد استقرت الأخبار فإنه يجوز أن يروي أحدهم ما لم يوجد عند غيره مسألة

"The fourth kind of narrations known to be untrue and baseless with certainty: That which is narrated at a time when reports have already been established, and when researched it is nowhere to be found in any of the books or in the memories of the narrators, such a narration is known to be baseless."

Imam Suyuti, al-Munawi and Ibn-e-'Arraq mentioned this saying of Imam al-Razi in their respective works. This shows that it is an established principle according to Muhadditheen that if any Hadith which cannot be found in reliable Hadith sources then it is regarded as a forgery.

الكتاب: الموصول

المؤلف: أبو عبد الله محمد بن عمر بن الحسن بن الحسين التيمي الرازي الملقب بفخر الدين الرازي (المتوفى: 606هـ)

و

الكتاب: تدريب الراوي في شرح تقريب النواوي

المؤلف: عبد الرحمن بن أبي بكر، جلال الدين السيوطي (المتوفى: 911هـ)

و

الكتاب: تنزيه الشريعة المرفوعة عن الأخبار الشنيعة الموضوعة

المؤلف: نور الدين، علي بن محمد بن علي بن عبد الرحمن ابن عراق الكنانى (المتوفى: 963هـ)

و

الكتاب: البواقيت والدرر في شرح نخبة ابن حجر

المؤلف: عبد الرؤوف بن تاج العارفين بن علي بن زين العابدين الحدادي ثم المناوي القاهري (المتوفى: 1031هـ)

With this, we have made it clear that although not every single saying of Prophet (Peace and Blessings be upon Him) was collected and preserved by early scholars in the books of Hadith, this reason, however, cannot be used as an excuse for narrating every other report that crops up in later times out of nowhere without any proper source or chain of narrators.

Baseless Narrations are Fabricated:

Now, coming to the main topic that the baselessness of a narration is enough a proof of forgery; it is important to understand that each and everything mentioned in books of *Usool* is not black and white. For a clear understanding of how those *Usool* were put to practice, one needs to look into those books that use those principles to evaluate authenticity of *Ahadith*. For example, those who wish to learn *Jarh-o-Tadeel* cannot comprehend its depth and acquire complete insight of the principles by only reading works on Mustalah like *Muqaddimah Ibn-e-Salah*, *al-Taqrīb*, *al-Tadreeb*, *Nuzha*, *Fathul Mugheeth* etc. To master the knowledge of *Usool* and how rules of *Jarh-o-Tadeel* were practically applied on narrators, one needs to keenly study books written on that subject like *Mizan al-i'tidal*, *Lisan al-Mizan*, *Tahdheeb al-Tahdheeb*, *Muqaddimah Fathul Bari*, etc..

Similarly, if one wants to learn how a Hadith is graded as forgery, one must refer the books in which fabricated narrations are collected and observe why, how and what reasons constitute in grading a narration as fabricated. I have also done the same in this paper.

Imam Ali Qari states:

وَقَدْ حَكَى الْحَافِظُ أَبُو بَكْرٍ بْنُ خَيْرٍ اتَّفَقَ الْعُلَمَاءُ عَلَى أَنَّهُ لَا يَصَحُّ لِمُسْلِمٍ أَنْ يَقُولَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَا حَتَّى يَكُونَ عِنْدَهُ ذَلِكَ الْقَوْلُ مَرْوِيًّا

“Imam Abu Bakr bin Khayr has reported the consensus of scholars that it is unlawful for a Muslim to say “Prophet (ﷺ) said so and so” until and unless he has that report in narrated form (i.e. with chain).”

الكتاب: الأسرار المرفوعة في الأخبار الموضوعة المعروف بالموضوعات الكبرى

المؤلف: علي بن (سلطان) محمد، أبو الحسن نور الدين الملا الهروي القاري (المتوفى: 1014هـ)

Imam Khateeb Baghdadi states the words of Imam Salih bin Ahmed that he said:

أَنَّ الْحَدِيثَ بِلَا إِسْنَادٍ لَيْسَ بِشَيْءٍ ، وَأَنَّ الْإِسْنَادَ دَرَجُ الْمُتُونِ ، بِهِ يُوصَلُ إِلَيْهَا

“Without a chain, a Hadith has no worth. The chain of a particular narration is the ladder to reach the text of that Hadith.”

الكتاب: الكفاية في علم الرواية

المؤلف: أبو بكر أحمد بن علي بن ثابت بن أحمد بن مهدي الخطيب البغدادي (المتوفى: 463هـ)

Imam al-Fattani writes in the introduction to his book on fabricated narrations:

وَأَعْلَمُ أَنَّ الْأَحَادِيثَ الَّتِي لَا أَصْلَ لَهَا لَا تُقْبَلُ وَالَّتِي لَا إِسْنَادَ لَهَا لَا يَرَوَى بِهَا: فَفِي الْحَدِيثِ "اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ" فَقِيدَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الرَّوَايَةَ بِالْعِلْمِ وَكُلَّ حَدِيثٍ لَيْسَ لَهُ إِسْنَادُهُ صَحِيحٌ وَلَا هُوَ مَنْقُولٌ فِي كِتَابٍ مُصَنَّفِهِ إِمَامٌ مُعْتَبَرٌ لَا يَعْلَمُ ذَلِكَ الْحَدِيثَ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَلَا يَجُوزُ قَبُولُهُ: فَفِي مُسْلِمٍ "كَفَى بِالْمَرْءِ كَذِبًا أَنْ يَحْدِثَ بِكُلِّ مَا سَمِعَ" وَفِيهِ "يَكُونُ فِي آخِرِ الزَّمَانِ كَذَابُونَ دَجَالُونَ يَأْتُونَكُمْ بِأَحَادِيثٍ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ فَيَاكُمُ وَإِيَاهُمْ لَا يَضِلُّونَكُمْ وَلَا يَفْتَنُونَكُمْ."

“Know that, the narrations which do not have any asl and do not have any chain cannot be narrated. Prophet (ﷺ) said: “Beware of narrating from me except what I taught you, for whoever lies about me on purpose, then let him take his seat in the Fire.” So Prophet (ﷺ) has clearly specified that his *Ahadith* must only be related when one has full knowledge of it and ***if a narration which does not have any authentic chain, its chain neither exists nor is mentioned in the comprehensively compiled Hadith sources/books by any reliable scholar, nor do the Hadith Masters have the knowledge of that narration from Prophet (ﷺ), then in such a case it is not permissible to accept it.*** It comes in a Hadith that (Prophet ﷺ said): “It is enough falsehood for a man to relate everything he hears” and it is also narrated that: “There will be, in the end of time, charlatan liars coming to you with narrations that neither you nor your father heard, so beware of them lest they misguide you and cause you tribulations.”

الكتاب: تذكرة الموضوعات

المؤلف: محمد طاهر بن علي الصديقي الهندي الفتني (المتوفى: 986هـ)

It is noteworthy that Imam al-Fattani links the narration of chainless reports with attributing lies to the Prophet (Peace and Blessings be upon him).

Shaykh GF Haddad was asked: “How Does Hadith Get Graded a Forgery? He replied: **“There are many reasons: some internal, some external.** Among the internal reasons are poor Arabic, run-on narrative, contradiction of established texts, maybe clashing with the known style of the Prophetic hadiths and other aspects that trained eyes may pick up. ***Among the external reasons is the fact that there is no chain of transmission...***”

Ref: <http://eshaykh.com/hadith/takhrij/hadith-graded-forgery/>

While discussing a narration having a flimsy, broken chain that cropped up in later sources, Shaykh G.F Haddad said:

“So this hadith (i) has no chain of transmission and (ii) was unheard-of before the Sixth Hijri century.

For a hadith to have no known chain is enough of a tell-tale sign of forgery. A stronger sign of forgery yet is the “ex-nihilo” status of a hadith, namely the fact that it comes out of nowhere and no one had heard of it before a late time in Islamic history, in this case the Sixth Hijri century”

Shaykh Haddad writes in the conclusion of the same discussion:

“Any one of the above main four aspects — chainlessness, alienness, artificialness and paganism — would be enough by itself to characterize this report as a forgery in its

would-be attribution to the Holy Prophet (ﷺ), let alone two of them put together, let alone three, let alone all four.”

Ref: <http://eshaykh.com/hadith/rainwater-shifaa/>

Muhadditheen mostly use the expression “لا أصل له” meaning “it has no basis”. This expression is widely used in books of Rijal (biography of narrators) as well as in the various collections of weak and fabricated narrations. They use this term for the following:

1. For those narrations which do not have any chain at all.
2. For those narrations which possess a chain but they are fabricated.
3. Third meaning is generic, for example a ruling that has no basis in the Quran and Sunnah.
4. And sometimes it is used to reject a specific chain, although the content of that narration might be proven from another authentic chain.

Mostly, it is used for the first two reasons which is evident from the books written on fabricated narrations. Imam Suyuti (RA) and Jamal ud din al-Qasmi (RA) have mentioned the first meaning.

قَوْلُهُمْ هَذَا الْحَدِيثُ لَيْسَ لَهُ أَصْلٌ، أَوْ لَا أَصْلَ لَهُ.

قَالَ ابْنُ تَيْمِيَّةَ: مَعْنَاهُ: لَيْسَ لَهُ إِسْنَادٌ

“Their (*Muhadditheen's*) saying: لَيْسَ لَهُ أَصْلٌ، أَوْ لَا أَصْلَ لَهُ (this Hadith does not have asl), (was explained by) Ibn-e-Taymiyyah, he said: It means ‘it does not have any chain of narration’.”

الكتاب: تدريب الراوي في شرح تقريب النواوي

المؤلف: عبد الرحمن بن أبي بكر، جلال الدين السيوطي (المتوفى: 911هـ)

و

الكتاب: قواعد التحديث من فنون مصطلح الحديث

المؤلف: محمد جمال الدين بن محمد سعيد بن قاسم الحلاق القاسمي (المتوفى: 1332هـ)

Imam Abdul Hayy Lakhnawi also elaborated on this meaning. He writes:

قبول الحديث الذي لا أصل له أي لا سند له ليس من شأن العقالين

“It is not suitable for a sensible person to accept a narration which has *No asl* i.e. it has No chain.”

الكتاب: عمدة الرعاية في حل شرح الوقاية

المؤلف: محمد عبد الحي بن محمد عبد الحليم الأنصاري اللكنوي الهندي، أبو الحسنات (المتوفى: 1304هـ)

Now, the biggest proof that a chainless narration is false and bears the status of forgery (*Maudu'*) is that these narrations are mentioned by Imams like Imam an-Nawawi, Zarkashi, Ibn-e-Hajar al-'Asqalani, Jalaluddin al-Suyuti, al-Sakhawi, Ibn e 'Arraq, Ali Qari, al-Ghumari etc in their works on fabricated narrations.

Imam Ali Qari writes in the introduction of his book on fabricated narrations:

فَيَقُولُ أَفَقَرُّ عِبَادِ اللَّهِ الْبَارِي عَلِيُّ بْنُ سُلْطَانَ مُحَمَّدٍ الْقَارِي لَمَّا رَأَيْتُ جَمَاعَةً مِنَ الْحُقَاطِ جَمَعُوا الْأَحَادِيثَ
الْمُشْتَهَرَةَ عَلَى الْأَلْسِنَةِ وَبَيَّنُّوا الصَّحِيحَ وَالْحَسَنَ وَالضَّعِيفَ وَالْمَوْضُوعَ عَلَى الطَّرِيقَةِ الْحَسَنَةِ سَنَحَ بِالْبَالِ
الْفَاتِرِ اخْتِصَارًا تِلْكَ الدَّفَاتِرِ بِالْاِقْتِصَارِ عَلَى مَا قِيلَ فِيهِ إِنَّهُ لَا أَصْلَ لَهُ أَوْ مَوْضُوعٌ .. ثُمَّ مَا اخْتَلَفُوا فِي أَنَّهُ
مَوْضُوعٌ أَوْ غَيْرُهُ تَرَكْتُ ذِكْرَهُ

"I, Ali Qari, say that the Huffaz of Hadith have collected narrations which are famous among laymen and they have explained which of them are Sahih, Hasan, Weak, and Fabricated. I have tried to summarize from those works and ***I am mentioning those narrations about which they have said that 'they are baseless' (meaning they do not have any chain) or they are fabricated. And I have left those narrations whose status of being fabricated was in dispute near Muhadditheen.***

الكتاب: المصنوع في معرفة الحديث الموضوع (الموضوعات الصغرى)

المؤلف: علي بن (سلطان) محمد، أبو الحسن نور الدين الملا الهروي القاري (المتوفى: 1014هـ)

Interesting point to note is, Imam Ali Qari said that he will only mention those narrations upon which there is ***no disagreement*** among Muhadditheen that they are fabricated and then he also mentioned several chainless narrations in this work. This proves that according to Hadith masters, chainless narrations are worthless and carry the status of forgery.

Similarly, Shaykh Muhammad Ameer al-Maliki compiled some of those narrations which are famous among laymen but in reality they do not have any basis. He writes in the introduction of his book:

هَذِهِ رِسَالَةٌ لَطِيفَةٌ، صَغِيرَةٌ خَفِيفَةٌ، قَدْ جَمَعْتُ فِيهَا الْأَحَادِيثَ الْمَكْذُوبَةَ عَلَى النَّبِيِّ، الْبَاطِلَةَ الَّتِي لَا أَصْلَ لَهَا،
الْجَارِيَّةَ عَلَى أَلْسِنَةِ الْعَوَامِ ... لِأَجْلِ مَعْرِفَةِ الْأَحَادِيثِ الصَّحِيحَةِ، مِنَ الْمَكْذُوبَةِ الْبَاطِلَةِ، خِدْمَةً لِلنَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ، وَلِنَفْعِ إِخْوَانِي الْمُسْلِمِينَ لِيُظْهَرَ لَهُمُ الْغُثُّ مِنَ السَّمِينِ. فَكَانَ جَمِيعَ الَّذِي تَيَسَّرَ لِي جَمْعُهُ عَلَى قَدْرِ الْإِمْكَانِ: أَرْبَعِمِائَةَ حَدِيثٍ، كُلُّهَا مَكْذُوبَةٌ، وَبَاطِلَةٌ، وَمَنْكَرَةٌ، وَتَرَكْتُ أَسَانِيدَهَا لِكَوْنِهَا لَا أَصْلَ لَهَا،

“In this Treatise, I have collected some of those narrations which are famous among the people but they are falsely attributed to the Prophet (ﷺ), they are false and have no basis (meaning either they have no chain at all or they have a chain with a liar in it). I have done this humble work in the service of Prophet (ﷺ) so that people may differentiate between what is authentic and what is a lie. I have collected 400 narrations, all of them are lies, false (*Batil*) and munkar. I have not mentioned their chains because they do not have any basis (asl) (meaning either they have no chain at all or they have a chain but with liar in it) [...]”

الكتاب: النخبة البهية في الأحاديث المكذوبة على خير البرية

المؤلف: محمد الأمير الكبير المالكي (المتوفى: 1228هـ)

Shaykh Ameer al-Maliki mentioned total 432 narrations in this work. He labeled majority of them as forgery for the reason that they have no chain or they are not present in Hadith books.

This methodology of Hadith scholars that anything which has no basis is forgery can be further confirmed by what Imam Ibn e ‘Arraq said:

هَذَا أَنَّ الْحِفَافَ الَّذِينَ ذَكَرَهُمْ وَأَضْرَأَ بِهِمْ إِذَا قَالَ أَحَدُهُمْ فِي حَدِيثٍ لَا أَعْرِفُهُ أَوْ لَا أَصْلَ لَهُ كَفَى ذَلِكَ فِي الْحُكْمِ عَلَيْهِ بِالْوَضْعِ

“If these Huffaz (like Ahmed, Ali bin al-Madeeni, Yahya bin Ma’een, al-Bukhari, al-Nasaai, Abu Hatim, Abu Zura’, al-Darqutni, al-Tahawi, Ibn e Hajr, al-Suyuti, Ali Qari, al-Ghumari) or any other scholar who is at par with the above mentioned scholars says that “I do not know this (Hadith)” or “This Hadith has no basis” about any narration then **it is enough a proof for that Hadith to be graded as Fabricated.**”

الكتاب: تنزيه الشريعة المرفوعة عن الأخبار الشنيعة الموضوعة

المؤلف: نور الدين، علي بن محمد بن عبد الرحمن ابن عراق الكنانى (المتوفى: 963هـ)

Now keeping this in mind that لَا أَصْلَ means “it has no chain”, I want to mention a passage from the book of Imam Jalaluddin al-Suyuti where he has discussed the *Hadith-e-Mashoor*. Imam al-Suyuti says:

وَقَدْ يُرَادُ بِهِ مَا اشتهَرَ عَلَى الْأَلْسِنَةِ، وَهَذَا يُطْلَقُ عَلَى مَا لَهُ إِسْنَادٌ وَاحِدٌ فَصَاعِدًا، بَلْ مَا لَا يُوجَدُ لَهُ إِسْنَادٌ أَصْلًا.

“The Term ‘Famous (*Mashoor*)’ is also used for those narrations which are famous among laymen. It is not only applicable to those narrations which have only one chain but also to those which do not have any chain at all”

Then Imam al-Suyuti mentioned few narrations which are famous/Mashoor in technical sense, followed by those which are famous among Hadith scholars, followed by those which are famous among Jurists (Fuqaha), followed by narrations which are famous among Usuliyyeen and then those which are famous among grammarians and finally those which are famous among laymen.

Those which are famous among laymen:

Imam first mentions those which are ‘Sahih’.

«مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ» ----- Narrated by Muslim

«مُدَارَاةُ النَّاسِ صَدَقَةٌ» ---- Ibn e Hibban authenticated it.

«الْبِرْكَةُ مَعَ أَكَابِرِكُمْ». ----- Ibn e Hibban and al-Haakim authenticated it.

«لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ» ----- Ibn e Hibban and al-Haakim authenticated it.

Then he mentions those which are ‘Hasan/Fair’.

«الْمُسْتَشَارُ مُؤْتَمَنٌ»

«الْعَجَلَةُ مِنَ الشَّيْطَانِ»

Both of them are graded “Fair” by Imam al-Tirmidhi

Then he mentions those which are weak (according to him):

«اخْتِلَافُ أُمَّتِي رَحْمَةٌ»

«نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ»

«مَنْ بُوْرِكَ لَهُ فِي شَيْءٍ فَلْيَلْزِمْهُ»

«الْخَيْرُ عَادَةٌ»

«عَرَفُوا وَلَا تُعَنَّفُوا»

«جَلَبَتِ الْقُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا»

«أَمَرْنَا أَنْ نُكَلِّمَ النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ»

Then Imam Suyuti comments وَكُلُّهَا ضَعِيفَةٌ means 'all of them are weak'.

And Finally those which do not have any chain at all:

«مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ»

«كُنْتُ كَنْزًا لَا أُعْرَفُ»

«الْبَاذِنَجَانُ لِمَا أَكَلَ لَهُ»

«يَوْمُ صَوْمِكُمْ يَوْمٌ نَحْرُكُمْ»

«مَنْ بَشَّرَنِي بِأَذَارٍ بَشَّرْتُهُ بِالْجَنَّةِ»

After mentioning them, Imam Comments:

وَكُلُّهَا بَاطِلَةٌ لَا أَصْلَ لَهَا

"All of them are Baatil (False/Fabricated), they have no chain at all".

الكتاب: تدريب الراوي في شرح تقريب النواوي

المؤلف: عبد الرحمن بن أبي بكر، جلال الدين السيوطي (المتوفى: 911هـ)

Imam al-Sakhawi has also collected those narrations which were famous among laymen during his time. Among them were many authentic, weak, fabricated and chainless narrations. Commenting on the following Hadith:

حَدِيث: مَنْ زَارَنِي وَزَارَ أَبِي إِبْرَاهِيمَ فِي عَامٍ وَاحِدٍ دَخَلَ الْجَنَّةَ،

Imam said:

قال ابن تيمية: إنه موضوع، ولم يروه أحد من أهل العلم بالحديث، وكذا قال النووي في آخر الحج من شرح المهذب: هو موضوع، لا أصل له.

"Ibn e Taymiyyah said: "It is fabricated. No one among the masters of Hadith narrated it."

Imam Nawawi also said the same in the last part of (chapter of) Hajj in his book al-Majmu:

"(means) *It is fabricated, it has no chain*".

الكتاب: المقاصد الحسنة في بيان كثير من الأحاديث المشتهرة على الألسنة

المؤلف: شمس الدين أبو الخير محمد بن عبد الرحمن بن محمد السخاوي (المتوفى: 902هـ)

And regarding the *Hadith* تَمَكُّتْ إِحْدَاكُنَّ شَطْرَ عُمْرِهَا لَا تُصَلِّيَ Imam Ali Qari writes:

قَالَ ابْنُ مَنَدَةَ لَا يَثْبُتُ وَقَالَ ابْنُ الْجَوْزِيِّ لَا يُعْرَفُ وَقَالَ النَّوَوِيُّ بَاطِلٌ وَقَالَ الْبَيْهَقِيُّ تَطَلَّبْتُهُ فَلَمْ أَجِدْ لَهُ إِسْنَادًا

Imam Ibn Mandah said: "It is not proven". Imam Ibn al-Jawzi said: "I don't know it". Imam Nawawi said: "It is Batil (false)". **Imam Bayhaqi said: "I tried to find its chain but couldn't find it".**

الكتاب: الأسرار المرفوعة في الأخبار الموضوعة المعروف بالموضوعات الكبرى

المؤلف: علي بن (سلطان) محمد، أبو الحسن نور الدين الملا الهروي القاري (المتوفى: 1014هـ)

And regarding the *Hadith* مَنْ أَكَلَ مَعَ مَغْفُورٍ لَهُ غُفِرَ لَهُ Imam Ali Qari writes:

قَالَ الْعَسْقَلَانِيُّ هُوَ كَذِبٌ مَوْضُوعٌ لَا أَصْلَ لَهُ صَحِيحٌ وَلَا حَسَنٌ وَلَا ضَعِيفٌ وَكَذَا قَالَ غَيْرُهُ لَيْسَ لَهُ إِسْنَادٌ عِنْدَ أَهْلِ الْعِلْمِ

"Imam 'Asqalani said: "It is a lie and a fabrication, it has no basis in either Sahih, Hasan or even weak". Others have also said the same, that according to people of knowledge (of Hadith), it has no chain at all."

الكتاب: الأسرار المرفوعة في الأخبار الموضوعة المعروف بالموضوعات الكبرى

المؤلف: علي بن (سلطان) محمد، أبو الحسن نور الدين الملا الهروي القاري (المتوفى: 1014هـ)

About the *Hadith* that أَنَا مِنَ اللَّهِ وَالْمُؤْمِنُونَ مِنِّي Imam Ali Qari writes:

قَالَ الْعَسْقَلَانِيُّ إِنَّهُ كَذِبٌ مُخْتَلَقٌ وَقَالَ الزَّرْكَاشِيُّ لَا يُعْرَفُ وَقَالَ ابْنُ تَيْمِيَّةٍ مَوْضُوعٌ وَقَالَ السَّخَاوِيُّ هُوَ عِنْدَ الدَّيْلَمِيِّ بِلَا إِسْنَادٍ عَنْ عَبْدِ بْنِ جَرَادٍ مَرْفُوعًا

Imam Asqalani said: "It is a fabricated lie". Imam Zarkashi said: "I don't know it" and Ibn e Taymiyyah said: "It is fabricated". Imam Sakhawi said: "It is narrated by Dailami **WITHOUT CHAIN** from Abd Bin Jaraad to Prophet (Peace and blessings be upon him)

الكتاب: الأسرار المرفوعة في الأخبار الموضوعة المعروف بالموضوعات الكبرى

المؤلف: علي بن (سلطان) محمد، أبو الحسن نور الدين الملا الهروي القاري (المتوفى: 1014هـ)

About the narration «مَا مِنْ مَدِينَةٍ يَكْثُرُ أَذَانُهَا إِلَّا قُلُوبُهَا بِرَدِّهَا» Al-Fattani comments:

فِي اللَّائِي «مَا مِنْ مَدِينَةٍ يَكْثُرُ أَذَانُهَا إِلَّا قُلُوبُهَا بِرَدِّهَا» مَوْضُوعٌ: فِي الْمَقَاصِدِ «مَا أَكْثَرَ أَذَانَ بَلْدَةٍ إِلَّا قُلُوبُهَا بِرَدِّهَا»
لِلدَّيْلَمِيِّ بِلَا سَنَدٍ عَنْ عَلِيٍّ.

“It is mentioned in al-Alaali (work of Imam al-Suyuti on fabricated narrations) that it is fabricated. It is in ‘Maqasid’ that: “Daylami narrated it without any chain from Ali (AS)”.

الكتاب: تذكرة الموضوعات

المؤلف: محمد طاهر بن علي الصديقي الهندي الفتي (المتوفى: 986هـ)

Al-Fattani writes:

«كُنْتُ كَنْزًا لَا أُعْرَفُ فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ خَلْقًا فَعَرَّفْتُهُمْ بِي فَعَرَفُونِي» قَالَ ابْنُ تَيْمِيَّةَ لَيْسَ مِنَ الْحَدِيثِ وَلَا يَعْرِفُ لَهُ سَنَدٌ صَحِيحٌ وَلَا ضَعِيفٌ وَتَبِعَهُ الزَّرْكَاشِيُّ وَشَيْخُنَا، وَفِي الذَّيْلِ قَالَ ابْنُ تَيْمِيَّةَ مَوْضُوعٌ وَهُوَ كَمَا قَالَ.

“About the Hadith “I was a hidden treasure...” Ibn e Taymiyyah said: **“It is not a Hadith, we do not know any authentic or weak chain of it.”** Imam Zarkashi and our teacher has agreed with Ibn e Taymiyyah. It is mentioned in ‘Dhail’: Ibn e Taymiyyah said: “It is fabricated” and indeed it is as he said about it.”

الكتاب: تذكرة الموضوعات

المؤلف: محمد طاهر بن علي الصديقي الهندي الفتي (المتوفى: 986هـ)

Imam al-Suyuti in *Dhail*, his work on fabricated narrations has made a chapter as:

فَصْلٌ فِي أَحَادِيثٍ سَأَلَ عَنْهَا الْحَافِظُ ابْنَ حَجَرَ فَأَجَابَ بِأَنَّهُ لَا أَصْلَ لَهَا

“Section on those narrations which were enquired about from Ibn-e-Hajr Asqalani and he replied that: “they are baseless”.

In this chapter, Imam al-Suyuti has mentioned 12 narrations in total. I recommend every researcher to check them. Here, I shall only mention one narration as an example i.e. Hadith number 8.

وَسُئِلَ عَنْ حَدِيثٍ: (الْخَيْرُ فِيَّ وَفِي أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ)؟ فَأَجَابَ: لَا أَعْرِفُهُ

Ibn e Hajr was asked about this Hadith: “الخيرُ فيَّ وفي أمتي إلى يوم القيامة”
He replied: “I do not know this narration (means it has no chain)”

الكتاب: الزيادات على الموضوعات، ويسمى «ذيل الآلي المصنوعة»
المؤلف: جلال الدين عبد الرحمن بن أبي بكر السيوطي (المتوفى: 911 هـ)

The interesting thing to note is: Later scholars like Ali Qari, Al-Fattani, Mari'i bin Yousuf relied upon this statement of Ibn-e-Hajr that he doesn't know this narration. And they mentioned them in their respective works on forged narrations.

الكتاب: تذكرة الموضوعات
المؤلف: محمد طاهر بن علي الصديقي الهندي الفتي (المتوفى: 986 هـ)
و
الكتاب: المصنوع في معرفة الحديث الموضوع (الموضوعات الصغرى)
المؤلف: علي بن (سلطان) محمد، أبو الحسن نور الدين الملا الهروي القاري (المتوفى: 1014 هـ)
و
الكتاب: الفوائد الموضوعة في الأحاديث الموضوعة
المؤلف: مرعي بن يوسف بن أبي بكر بن أحمد الكرمي المقدسي الحنبلي (المتوفى: 1033 هـ)

All the above proofs are sufficient to understand that chainless narrations carry the status of being fabricated. If someone still has any doubt, I invite them to study the works on fabricated narrations which I have quoted. You will find hundreds of examples in these books where they have declared a narration as forgery for not having any chain at all.. However, if someone still wishes to disagree with the above-mentioned scholars, then I request them to produce proofs to support their disagreement and cite any scholar who has permitted to narrate baseless narrations from the books of *Usool* and books written on Fabricated Narrations.

Refutation of the idea that: “All Fuqaha are Hadith experts, that is why we can accept anything from them”

One of the huge misunderstandings few people have is the belief that “Since a scholar is known to be a great Faqeeh, he can also be known as a Muhaddith ((or counted among Muhadditheen) and narrations related by him can never be rejected”. This notion is nothing but a result of a lack of insight on Usool. This belief cannot stand true for each and every Faqeeh, although few of them were masters of Hadith sciences like Imam Abu Hanifa (RA), Imam Malik, al-Tahawi. al-Jassas among others but not all of the *Fuqaha* can be said to be experts in it.

Imam al-Suyuti clearly states regarding this issue:

وَقَالَ الزَّرْكَشِيُّ: أَمَّا الْفُقَهَاءُ فَاسْمُ الْمُحَدِّثِ عِنْدَهُمْ لَا يُطْلَقُ إِلَّا عَلَى مَنْ حَفِظَ مَتْنَ الْحَدِيثِ، وَعَلِمَ عَدَالَهٖ رِجَالَهُ وَجَرَحَهَا.

“Imam Zarkashi said: And concerning the Fuqaha, only those of them who have memorized the texts of Ahadith and have knowledge of (the complete rules of) Jarh and Ta’deel of narrators of Hadith are said to be Muhadditheen.”

الكتاب: تدريب الراوي في شرح تقريب النواوي

المؤلف: عبد الرحمن بن أبي بكر، جلال الدين السيوطي (المتوفى: 911هـ)

Imam Ali Qari al Hanafi in his book has mentioned few narrations about the Hadith of Qaza e Umri which is narrated in few books of Fiqh and states:

لَا عِبْرَةَ بِنَقْلِ النَّهْيَةِ وَلَا بِبَقْيَةِ شُرَاحِ الْهِدَايَةِ فَإِنَّهُمْ لَيْسُوا مِنَ الْمُحَدِّثِينَ وَلَا أَسْنَدُوا الْحَدِيثَ إِلَى أَحَدٍ مِنَ الْمُخَرِّجِينَ

“It doesn’t matter that it is in (the book of Fiqh) al-Nihaya and many of the commentators of al-Hidaya (a book of Fiqh) have narrated it. Because those scholars were not Hadith experts (*Muhadditheen*) and this *Hadith* is not cited from any reliable book (having its chain of transmission) nor does any book contains this Hadith.”

Imam Abdul Hayi Lakhnawi writes on the above statement of Imam Ali Qari in the introduction of one of his works:

وهذا الكلام من القاري أفاد فائدة حسنة، وهي أنّ الكتب الفقهية وإن كانت معتبرة في أنفسها بحسب المسائل الفرعية، وكان مصنفوها أيضا من المعبرين والفقهاء الكاملين: لا يعتمد على الأحاديث المنقولة فيها اعتمادا كلياً، ولا يجزم بورودها وثبوتها قطعاً بمجرد وقوعها فيها. فكم من أحاديث ذكرت في الكتب المعتمدة وهي موضوعة ومختلقة

“There are many benefits in this statement of Imam Ali Qari. That is, although, the books of Fiqh are reliable in matters of Furu’, and their authors are reliable in matters of Fiqh, even then we cannot rely on the narrations mentioned in their works nor can we be sure about the authenticity of a Hadith just because it’s been mentioned in their works. For there are many narrations in reliable books but they are fabricated.”

الكتاب: عمدة الرعاية في حل شرح الوقاية

المؤلف: محمد عبد الحي بن محمد عبد الحليم الأنصاري اللكنوي الهندي، أبو الحسنات (المتوفى: 1304هـ)

Imam Abdul Hayi Lakhnawi has discussed the narration of *Qada Umari* in his work *Rad’-ul-ikhwan*. I recommend this work to every student of Hadith. I shall now mention few passages from this work on the issue. Imam writes:

وقد بلغني عن بعض الناس لما أرسلت اليهم عبارة القاري الدالة على الوضع أنه قال: لا اعتبار للقاري بهذا صاحب النهاية فالمعتمد هو نقل صاحب النهاية لا حكم القاري.... وهذا أظن أن من صدر عنه حاهل لا يعرف مراتب المحققين، ولا يعلم الفرق بين الفقهاء والمحدثين، فإن الله تعالى خلق لكل فن رجالاً، وجعل لكل مقام مقالاً، ويلزم علينا أن ننزلهم منازلهم، ونضعهم بمراتبهم.... فصاحب النهاية، إن كان من أجلة الفقهاء لكنه ليس ببالغ إلى مراتب المحدثين، فلا نقبل روايته بلا سند

“It was brought to my notice that few people said “We do not trust Ali Qari on his assessment of the Hadith (of *Qada Umari*), our trust is with (or we rely on) the author of *al-Nihaya* (regarding the Hadith).”

Imam Abdul Hayi Lakhnawi replies: “Such a statement can only be made by an ignorant who is unaware of the difference in ranks of various authorities nor of the difference between the (responsibilities of) Fuqaha and Muhadditheen. Allah has created people in different types and it is obligatory on us to treat people in accordance with their status. [...]

Moreover, author of *al-Nihaya*, although he was among great Fuqaha, but he didn't reach the level of *Muhadditheen*. So we do not accept chainless narrations from him."

At another point he writes:

فأجله الفقهاء اذا كانوا عارين من تنقيد الأحاديث: لا نُسلّم الروايات التي ذكروها من غير سند ولا مستند
الا بتحقيق المحدثين

"If a much knowledgeable *Faqih* holds no knowledge about the [rules of] assessment of Hadith then, those narrations of him which he narrates without a chain cannot be accepted. Such Ahadith can only be believed to be authentic after proper research (on its chain) by *Muhadditheen*."

In the same book, he writes:

فكم من أحاديث اشتهرت على ألسنة العامة , أو سطرت في كتب المتفقهة ولا أصل لها في الشريعة بل هي
موضوعة أو ضعيفة ساقطة: كحديث (لولاك لما خلقت الأفلاك) وحديث (علماء أمتي كأنبياء بني إسرائيل)
على ما لا يخفى على من طالع كتب النقاد الحديث المصنفة في هذا الباب لا يقبل حديث من غير اسناد, ولو
نقله معتمد, ولا سيما اذا لم يكن الناقل من نقاد الحديث. وجلالة قدره لا يستوجب قبول كل ما نقل.....

"There are many narrations having no basis (asl/chain) in Shariah but they have been mentioned in books of Fiqh and became famous among laymen. Such narrations cannot be acted upon because they are forged or extremely weak.

For example the narration: "O Prophet If I hadn't created You I would not have created the universe" and the Hadith "Scholars of my *Ummah* are like Prophets of *Bani-Israil*"

Their forgery is not hidden from those who have studied books compiled on fabricated narrations. And we do not accept any narration without its chain even if the one who is narrating it is reliable. And the high rank in knowledge of a person cannot mean that we start accepting everything he says.

الكتاب: ردع الإخوان عن محدثات آخر جمعة رمضان

المؤلف: محمد عبد الحي بن محمد عبد الحليم الأنصاري اللكنوي الهندي، أبو الحسنات (المتوفى: 1304هـ)

Imam Ahmad al-Ghumari writes about the narration that "Difference of opinion in my *Ummah* is a mercy:

أختلاف أمتي رحمة (نصر المقدسي في الحجة والبيهقي في الرسالة الأشعرية بغير سند). وأورده الحليمي
والقاضي حسين وامام الحرمين وغيرهم ولعله خرج في بعض كتب الحفاظ التي لم تصل إلينا (قلت) لا معنى

لذكر حديث لم يعرف سنده، ولا للاعتماد على الحليمي والقاضي حسين وإمام الحرمين فانهم فقهاء لا دراية لهم بالحديث ولا رواية فيه، ولذلك تراهم يوردون الأحاديث الموضوعة محتجين بها في الأحكام

"The Hadith that difference of opinion of my Ummah is mercy is narrated by Nasr al-Maqdasi and Bayhaqi in his *Risalah al-Ash'ariyyah* without any chain. It is also mentioned by al-Haleemi, Qadi Hussain and Imam-ul-Haramain (Imam al-Juwaini) and many others and they believed it to be narrated in those books of Huffaz which are not available now. ***I (al-Ghumari) say: There is no point of mentioning a narration whose chain is not known. And (in this matter) we cannot rely on al-Haleemi, Qadi Hussain and Imam-ul-Haramain because they were Among Jurists (Fuqaha).*** They are not experts in Dirayat or Rawayat of Hadith. That is why you will see them narrating fabricated narrations (unintentionally) in their works on Ahkaam."

الكتاب: المغير على الأحاديث الموضوعة في الجامع الصغير
المؤلف: الحافظ أحمد بن الصديق الغماري الحسني (المتوفى: 1380هـ)

Now I shall mention some narrations which Fuqaha wrongly attributed to Prophet (ﷺ). Those who have read Takhrij of Ahadith of al-Hidaya done by Imam Zayl'i and Imam Ibn e Hajr 'Asqalani are well aware that the author of al-Hidaya Imam al-Marghinani have made mistakes in some narrations. For example he narrates the following Hadith and attribute it to Prophet (ﷺ):

«زكاة الأرض ييسها»

Imam Badr-ud-din al-'Aini elaborated this mistake. He said:

هذا لم يرفعه أحد إلى النبي - صلى الله عليه وسلم -، وإنما هو مروي عن أبي جعفر محمد بن علي أخرجه ابن أبي شيبة في "مصنفه" عنه، قال: "زكاة الأرض ييسها"، وأخرج عن ابن الحنفية وأبي قلابة قال: "إذا جفت الأرض فقد زكت".

وروى عبد الرزاق في "مصنفه" أخبرنا معمر عن أيوب عن أبي قلابة، قال: "جفوف الأرض طهورها"، في "الأسرار": الحديث المذكور موقوف على عائشة - رضي الله عنها - . وقال صاحب "الدرية": هذا الحديث لم يوجد في كتب الحديث، وهذا لا أصل له لأنه لم يثبت بنقل العدل أو يكون ذلك النقل بالمعنى عند من جوزه.

“No one (among the scholars of Hadith) has elevated (*Rafa'*) this report to be a narration of Prophet (ﷺ). It is actually the saying of Muhammad Bin Ja'far bin Ali (AS) and Ibn e Abi Shaibah has reported it, he also narrated it from Muhammad bin Hanafiyyah. And Imam Abdul Razzaq has narrated this in his Musannaf as the saying of Abu Qilabah. And it is also narrated in (book) *al-israr* as a saying of Ayesha (RA). Author of '*al-Dirayah*' said: ***This Hadith is not found in the books of Hadith and it has no chain..***”

الكتاب: البناية شرح الهداية

المؤلف: أبو محمد محمود بن أحمد بن موسى بن أحمد بن حسين الغيتابي الحنفي بدر الدين العيني (المتوفى: 855هـ)

The same narration is mentioned by al-Fattani in his work on fabricated narrations because it is not a Hadith and it was wrongly attributed to Prophet (ﷺ). He says:

احتج به الحنفية ولا أصل له في المرفوع بل هو موقوف على محمد بن علي الباقر وعن ابن الحنفية وأبي قلابة

“Hanafis have taken this narration as proof (but) it does not have any asl (chain) in elevated (*Marfu'*) form but (in reality), it is the saying of Imam Baqir (AS), Muhammad Bin Hanafiyyah and Abu Qilabah.”

الكتاب: تذكرة الموضوعات

المؤلف: محمد طاهر بن علي الصديقي الهندي الفتني (المتوفى: 986هـ)

Now, I want to mention a discussion on another such narration.

(تمكث إحداكن شطر عمرها أو دهر لا تصلي)

Imam Ibn-e-Hajr Asqalani writes about this Hadith:

لَا أَصْلَ لَهُ بِهَذَا اللَّفْظِ، قَالَ الْحَافِظُ أَبُو عَبْدِ اللَّهِ بْنِ مَنْدَةَ فِيمَا حَكَاهُ ابْنُ دَقِيقِ الْعِيدِ فِي الْإِمَامِ عَنْهُ ذِكْرُ بَعْضُهُمْ هَذَا الْحَدِيثَ وَلَا يَثْبُتُ بَوَاحٍ مِنْ الْوُجُوهِ وَقَالَ الْبَيْهَقِيُّ فِي الْمَعْرِفَةِ هَذَا الْحَدِيثُ يَذْكُرُهُ بَعْضُ فُقَهَائِنَا وَقَدْ طَلَبْتُهُ كَثِيرًا فَلَمْ أَجِدْهُ فِي شَيْءٍ مِنْ كُتُبِ الْحَدِيثِ وَلَمْ أَجِدْ لَهُ إِسْنَادًا وَقَالَ ابْنُ الْجَوَازِيِّ فِي التَّحْقِيقِ هَذَا لَفْظٌ يَذْكُرُهُ أَصْحَابُنَا وَلَا أَعْرِفُهُ وَقَالَ الشَّيْخُ أَبُو إِسْحَاقَ فِي الْمُهَدَّبِ لَمْ أَجِدْهُ بِهَذَا اللَّفْظِ إِلَّا فِي كُتُبِ الْفُقَهَاءِ

وَقَالَ التَّوَوِيُّ فِي شَرْحِهِ بَاطِلٌ لَا يُعْرَفُ، وَقَالَ فِي الْخُلَاصَةِ بَاطِلٌ لَا أَصْلَ لَهُ، وَقَالَ الْمُنْذِرِيُّ لَمْ يُوجَدْ لَهُ إِسْنَادٌ بِحَالٍ

“It has no basis/chain (asl) at all. Imam Ibn-e-Daqq al-’id in his book *al-Imam* has mentioned that Ibn-e-Mandah said: “Some scholars have mentioned this Hadith but its authenticity is not proven by any means.”

Imam Bayhaqi said about this narration that: “Some of our *Shafi’i* Fuqaha have mentioned this Hadith. I have tried to find this narration a lot but I couldn’t find it in books of Hadith nor I could find its chain.” Imam Ibn al-Jawzi said: “Our Hanbali scholars have mentioned this Hadith but I don’t know the source of this narration”. Shaykh Abu ishaaq said: “I couldn’t find this narration any where except in the books of Fuqaha”. Imam Nawawi said: “This narration is false (*Batil*), we do not know it” and he said in yet another work: “It is false, it has no chain”. Imam al-Mundhari said: “I could not find its chain”

الكتاب: التلخيص الحبير في تخريج أحاديث الرافعي الكبير

المؤلف: أبو الفضل أحمد بن علي بن محمد بن أحمد بن حجر العسقلاني (المتوفى: 852هـ)

و

الكتاب: البدر المنير في تخريج الأحاديث والآثار الواقعة في الشرح الكبير

المؤلف: ابن الملقن سراج الدين أبو حفص عمر بن علي بن أحمد الشافعي المصري (المتوفى: 804هـ)

و

الكتاب: البناية شرح الهداية

المؤلف: أبو محمد محمود بن أحمد بن موسى بن أحمد بن حسين الغيتابي الحنفي بدر الدين العيني (المتوفى: 855هـ)

و

الكتاب: المقاصد الحسنة في بيان كثير من الأحاديث المشتهرة على الألسنة

المؤلف: شمس الدين أبو الخير محمد بن عبد الرحمن بن محمد السخاوي (المتوفى: 902هـ)

و

الكتاب: تذكرة الموضوعات

المؤلف: محمد طاهر بن علي الصديقي الهندي الفتني (المتوفى: 986هـ)

و

الكتاب: كشف الخفاء ومزيل الإلباس عما اشتهر من الأحاديث على ألسنة الناس

المؤلف: إسماعيل بن محمد العجلوني الجراحي (المتوفى: 1162هـ)

The above discussion on Hadith has yet again proven the point that chainless narrations carry the status of forgery.

On the narration of Qaza Umari which was also criticized by Ali Qari as mentioned above, Imam al-Shawkani comments:

حديث: "مَنْ صَلَّى فِي آخِرِ جُمُعَةٍ مِنْ رَمَضَانَ الْخَمْسَ الصَّلَوَاتِ الْمَفْرُوضَةِ فِي الْيَوْمِ وَاللَّيْلَةِ قَضَتْ عَنْهُ مَا أَخْلَّ بِهِ مِنْ صَلَاةٍ سَنَتِهِ. هَذَا: مَوْضُوعٌ لَا إِشْكَالَ فِيهِ وَلَمْ أَجِدْهُ فِي شَيْءٍ مِنَ الْكُتُبِ الَّتِي جَمَعَ مُصَنِّفُهَا فِيهَا الْأَحَادِيثَ الْمَوْضُوعَةَ وَلَكِنَّهُ اشْتَهَرَ عِنْدَ جَمَاعَةٍ مِنَ الْمُتَفَقِّهَةِ بِمَدِينَةِ صَنْعَاءَ فِي عَصْرِنَا هَذَا وَصَارَ كَثِيرٌ مِنْهُمْ يَفْعَلُونَ ذَلِكَ وَلَا أَذْرِي مَنْ وَضَعَهُ لَهُمْ. فَقَبِّحَ اللَّهُ الْكَذَّابِينَ.

"About the Hadith: Offering five obligatory prayers on the last friday of Ramzan would compensate or make up for the missed prayers of that whole year.."

(al-Shawkani says:) It is fabricated without any doubt. I couldn't find this in the books of fabricated narrations but it is famous among a group of jurists in San'a (Yemen) in our time and many of them (actually) act upon it. I don't know who fabricated it for them. May Allah uglify the liars."

الكتاب: الفوائد المجموعة في الأحاديث الموضوعة

المؤلف: محمد بن علي بن محمد الشوكاني (المتوفى: 1250هـ)

This is the very same narration which was criticized by Imam Ali Qari when he said "it is only mentioned in Fiqh books and their authors are not Hadith experts" and Imam Abdul Hayy Lakhnawi discussed it in details in his work *Radu'-ul-ikhwan*.

This should suffice to make it clear that not all Fuqaha are *Muhadditheen* and Hadith scholars have criticized Fuqaha in their works for mentioning some extremely weak, fabricated or chainless narrations.

When it comes to the nuances concerning the chain of narration and its transmission, one should always rely on Hadith experts; likewise, when it comes to the understanding of the texts transmitted, one must only rely on Fuqaha whereas the comments of *Muhadditheen* carry no value in those matters.

Are chainless narrations Mu'allaq?

Mu'allaq are those weak narrations which have disconnection from the beginning of the chain of narration. Sometimes, the entire chain can also be omitted due to some reason but the chain of Mu'allaq is not completely non-existent. Those who do not have deep knowledge of *Usul-ul-Hadith* can easily get confused and misunderstand that a chainless narration is nothing but Mu'allaq and hence they may consider it to be acceptable. This is, again, a huge misconception. If that was the case, why would Hadith scholars mention chainless narrations in their works of fabricated narrations and label them fabricated? It shows there is a serious problem with the understanding that Mu'allaq means chainless.

I asked the same question to Shaykh GF Haddad, regarding the difference between chainless narrations and Mu'allaq narration. He replied:

“When we say mu'allaq the assumption is that the chain is cited in abridged format for a practical reason as in Sahih al Bukhari or because the rest is not known to the particular compiler as in the بلاغات of Imam Malik and others but that the report has an asl (the chain) and is known to the scholars as such. Whereas the second case (i.e. chainless narrations) is also similarly detected or denounced as not having any basis at all and is not called mu'allaq.” End Quote

Now I shall mention a long passage from the work of Imam Abdul Hayy al-Lakhnawi on this issue. The term *Mursal* in the following discussion refers to any type of disconnection in chain of narration. Imam writes in his Zafar-ul-Amani:

“Let me mention a dialogue between me and my students that happened around eight years ago during a lecture. We were discussing those chainless narrations which came in book of Fiqh 'al-Hidaya' and other such books of Fiqh.

I said to them: ***We cannot trust such narrations whose chain or source (book in which its chain can be found) is not known because many scholars of Fiqh have leniently narrated Munkar, weak and (even) fabricated narrations without even scrutinising or clarifying (their defects).***

That is why, Imam al-Zayli'i and Imam Ibn e Hajr 'Asqalani have done takhrij of narrations of Al Hidaya in their books. They have also done Takhrij of narrations mentioned in *al-Kishaf* (a Tafsir of Imam Zamakhshari), and Imam Ibn-e-Qutlubugha (al-Hanafi) has done takhrij of 'Ikhtiyar Sharah al-Mukhtar', may Allah reward them all. They have clarified what is sahih, fair, weak and fabricated in these books. And ***Hafiz Zain-ud-din al-'Iraqi has done Takhrij of narrations mentioned in (the work of Imam Ghazali) ihya al-'Uloom ud Din and he has informed us about fabricated narrations in this work.”***

Now Imam Abdul Hayy mentions the key point of the discussion which is also our topic of discussion. He writes:

“Some of the students then said: "The narrations mentioned in these works of Fiqh are Mursal (Those with disconnected chain) and Mursal is acceptable according to Hanafis. I said: "Mursal is when a Tabi'i skips the name of a narrator."

They said: "No, but our Hanafi scholars have mentioned that even the disconnected narrations of those who came after Tabieen are acceptable if the one who is narrating is reliable.”

I said: "(That) Mursal is when the narrator skips a link from between the chain and directly says "Prophet (ﷺ) said so and so", (means there exists a connected chain originally and for some reason the narrator decides to skip a link from it), not everyone's saying that Prophet (ﷺ) said so and so is said to be Mursal. Otherwise, it would be necessary upon us to term every layman's saying "Prophet (ﷺ) said so and so" to be Mursal."

Imam continues:

"The point is, discussions of disconnection in the chain are related with the chain of narration.

So, when the chain itself is non-existent, there remains no discussion of disconnection and connection (laa Irsala, wa laa Inqita' wa la ittisaal) in the chain... And it is well known that the Author of 'al-Hidaya' and other scholars (of Fiqh) and the author of Ihya uloom-ud-din (and others among Sufis) were NOT MUHADDITHEEN, although they were masters of Fiqh and Tasawwuf.

Allah has created people of different types and He has blessed the scholars of the Ummah of Prophet (ﷺ) with various excellencies, but none of them can possess all of the entire excellent qualities, although each one of them might be an expert in some specific field. So, it is obligatory upon us to treat people in accordance with their status. The opinion of someone who is an expert in some particular subject cannot be accepted in matters pertaining to another subject that is not his area of expertise; but if he is an expert in the respective field [of concern], then his opinion can be accepted. Only an inhabitant can have knowledge of [what is in] his home, others will not have knowledge regarding it."

Imam further elaborates the point by adding:

"The chainless Ahadith mentioned in those books are not Mursal narrations which can be accepted, but these are those narrations which have been cited from other books/sources. Although, the authors of these books do not mention the names of the books these narrations are sourced from, but those who are expert in this field are well aware of it....."

He reminds everyone again that:

"It is a well known fact that the authors of these books are not experts in the field of Hadith, and neither did they compile these books to discuss the chains and narrators of Hadith. It is known for sure that these scholars have relied upon previous sources/books and have cited narrations from them in their books, and such narrations can also be found in books of Furu (Fiqh) and Tasawwuf etc to such an extent that they have also mentioned those narrations which do not have any basis at all."

And finally Imam writes:

“One of the students said, according to us, the technical meaning of Mursal is *“the saying of any ‘Non-Sahabi’ (means from the time of Tabieen to any subsequent scholar/narrator) that: ‘Prophet (ﷺ) said so and so’*” as few of the Hanafis and Malikis have pointed.

So, I said: ***The meaning of Mursal which you have mentioned is not found near any of the Early scholars of the Four Schools***, it doesn’t matter if any of the subsequent scholars have mentioned this definition of Mursal (which you have mentioned). [...] ***The Mursal which is acceptable according to our Hanafi scholars is not the one which you have described but it means something else which has been clearly explained in their books and that is not hidden from the experts.***”

الكتاب: ظفر الأماني بشرح مختصر السيد الشريف الجرجاني في مصطلح الحديث

المؤلف: محمد عبد الحي بن محمد عبد الحلیم الأنصاري اللكنوي الهندي، أبو الحسنات (المتوفى: 1304هـ)

Ref: <https://ia800804.us.archive.org/9/items/aboughoda/zaframani.pdf> Check Page 341-344

Shaykh Haddad writes about a narration which was unheard before the Sixth Hijri century: “The chain adduced by Ibn `Abd al-Hadi is actually only a fragment missing an untold number of links, and even so it is made of unknowns up to Nafi`. Hence ***it does not count as an asl or chain of transmission at all, and the report is still very much “la asla lahu” (baseless/chainless).***”

Ref: <http://eshaykh.com/hadith/rainwater-shifaa/>

Imam Muhaddith Abdullah al-Ghumari (Brother of Imam al-Hafiz Ahmad al-Ghumari) mentioned the Hadith of age of Jibraeel (AS):

" وروي في بعض كتب المولد النبوي عن أبي هريرة قال: " سأل النبي صلى الله عليه وسلم جبريل عليه السلام فقال: يا جبريل كم عمّرت من السنين؟ ...

"It is mentioned in some books on *Mawlid-un-Nabi* (ﷺ) that it is narrated from Abu Hurairah (RA) that: "Prophet (ﷺ) asked Jibraeel (AS) about his age and said: "What is your age in years [...]." Then he comments about this narration:

وهذا كذب قبيح ، قبح الله من وضعه وافتراه

"It is an ugly lie. May Allah uglify the one who fabricated it"

الكتاب: مرشد الحائر لبيان وضع حديث جابر

المؤلف: أبي الفضل عبد الله بن محمد بن الصديق الغماري (المتوفى: 1413هـ)

Ref: <http://www.a7bash.com/kutub/MurshidAlHaairLibayan.pdf> Check page 11

Conclusion:

By the Grace of Allah, we have discussed in detail that not all good words can be attributed to Prophet (ﷺ) for any purpose. It is still a lie. We all have heard the saying, “The road to hell is paved with good intentions.” While this is a statement that carries in it a lot of truth and wisdom and fits the context perfectly, it would be a clear lie to attribute it to the Prophet (peace be upon him) and the person would still be said to be lying although his/her action was impetuous and not intentional.

People should remain loyal to Prophet (ﷺ) than to any teacher or sect. The best gift a student can give to his teacher is by not following him blindly but to become a student with abilities of critiquing the teacher dispassionately.

We also proved that chainless narrations are worthless and no less than a forgery. Books written on the subject of fabricated narrations are evident about it. The quotations cited in this paper prove it, without leaving any room for doubts. With this I invite people to read and research the books narrators of Hadith and works on forged narrations and observe why, how and what reasons constitute in grading a narration as fabricated.

We have mentioned that we should take Hadith only from its expert, for to not do so would tantamount to collecting and spreading unreliable statements under the guise of hadith. It would not only be misleading but also a great disservice to the science of hadith.

With this, I thank Allah who gave me the power to complete this task. I have tried to keep this accurate without any errors but some may have invariably crept in, as I am but a mere mortal being. Indeed, guidance is from Allah. All praise belongs to Him and His Prophet (Peace and blessings be upon him and His Family)

Wajahat Hussain Al-Hanafi

The End